



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

true basis of their appeal to reason. . . . It is truth that proves the inspiration, not inspiration the truth. (P. 271.)

I must ever regard it as perilous to the interests of morals to speak in unguarded terms of everything in the Bible as equally inspired and equally of divine authority. (P. 274.)

Speaking of the Bible's authority, he says:

Neither science nor higher criticism has invalidated nor can invalidate its authority and trustworthiness when it is not hampered by indefensible views of its nature and composition. . . . Recent research, having helped us to a definition of inspiration, and having suggested the necessary test of its genuineness, proceeds yet farther and vindicates it from the assaults of those who deny it altogether, by sanctioning and sustaining the "gradualness of revelation." (P. 277.)

J. W. MONCRIEF.

THE UNIVERSITY OF CHICAGO.

DOCUMENTARY HISTORY OF THE STRUGGLE FOR RELIGIOUS LIBERTY IN VIRGINIA. By CHARLES F. JAMES, Roanoke. Lynchburg, Va.: Bell, 1900. Pp. 272. \$1.25.

THE STRUGGLE FOR RELIGIOUS FREEDOM IN VIRGINIA: *The Baptists*. By WILLIAM TAYLOR THOM. (Nos. 10, 11, 12, Series XVIII, in "Johns Hopkins University Studies in Historical and Political Science.") Baltimore: Johns Hopkins Press, 1900. Pp. 105. \$0.50.

IN the treatise of Dr. James we have a work to make glad the heart of the scholar. It is an orderly and animated presentation of one phase of early ecclesiastical history in Virginia, based directly on the original records. The succession of documents gives a beautiful exhibition of historical evolution—the feeble beginnings, the steady progress, and the complete triumph of a glorious principle.

The history of the struggle naturally falls into three periods, viz., before, during, and after the Revolution. Before the Revolution the inhabitants of the colony were completely under the dominance of the established church, and, as regards the dissenters, the history is chiefly a record of fines, imprisonments, banishments, and all manner of petty and outrageous disabilities and persecutions. During the period of the Revolution political and religious considerations gave the friends of liberty the ascendancy and resulted in the downfall of the establishment. After the Revolution the victory was made complete by taking from the Episcopal church the last vestiges of special privilege and power, and by putting all citizens on an exact equality in

matters of conscience. The glory of this achievement belongs primarily and chiefly to the Baptists; the Presbyterians rendered valiant service, but they were less consistent, determined, and aggressive; the Quakers and Lutherans were few and unimportant; and the Methodists were joined with the Episcopalians.

In a second edition of this work the index ought to be greatly improved.

Mr. Thom's study covers the same period in Virginia history and deals with the same struggle, but is confined strictly to the part played by the Baptists. Beginning with their coming in 1714, in 1743, and in 1754, he shows their remarkable growth and the violent persecutions to which they were subjected. In 1770 they presented their first petition to the House of Burgesses for redress of grievances, and from this date until 1802 they made a constant struggle for equality before the law. Their organized resistance to ecclesiastical tyranny, their memorials to the ruling powers, and the various legislative enactments form the staple of the history. It is an accurate and forcible account, drawn from the sources, of their part in the destruction of the establishment, the separation of church and state, and the triumph of religious freedom.

ERI B. HULBERT.

THE UNIVERSITY OF CHICAGO.

GESCHICHTE DER EVANGELISCHEN KIRCHE DEUTSCHLANDS IN DER ERSTEN HÄLFTE DES 19. JAHRHUNDERTS. VON CHRISTIAN TISCHHAUSER. Basel: Reich, 1900. Pp. v + 711. M. 6.40.

THE author divides the period covered by his history into two unequal sections, the first extending from 1800 to 1817, the second from 1817 to 1848. He does not give us his reasons for this division, but they may be inferred. In 1817 Germany had begun to recover from the Napoleonic wars, and rationalism had begun to recede. In 1848 a revolutionary wave swept over Europe and introduced a new era. In each of these divisions the author makes the following subdivisions: (1) industrial, political, social, and literary conditions; (2) popular education; (3) philosophy; (4) biblical introduction and interpretation; (5) theology and dogmatics; and (6) ecclesiastical, religious, and moral conditions. This plan, it is evident, requires him to devote much attention to the people, while not neglecting the movements of thought among the cultivated classes. The book might be entitled "A History of the Evangelical People of Germany during the First